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**Te Aroha o te Hauangiangi**  
**Māori Perspectives on Healing from Substance Abuse**

A thesis presented in partial fulfilment of the requirements  
for the degree of Master of Philosophy  
in  
Māori Studies at Te Pūtahi-ā-Toi School of Māori Studies, Massey University,  
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## He Karakia

Tēnei au, tēnei au  
Ko te hokai nei o taku tapuwae  
Ko te hokai nuku, ko te hokai rangi  
Ko te hokai a to tupuna a Tāne-nui-ā-Rangi  
I pikitia ai ki te rangi tuhaha  
Ki te Tihi-o-Manono  
E rokohina atu ra  
Ko Io Matua-Kore Anake  
I riro iho ai  
Ko te kete Tūāuri  
Ko te kete Tūātea  
Ko te kete Aronui  
Ka tiritiria, ka poupoua ki Papatūānuku  
Kia puta te ira tangata  
Ki te whāi ao, ki te ao mārama  
Hui e, Taiki e

This thesis opens with a karakia that describes the journey made by Tāne-nui-ā-Rangi to find and secure knowledge for the people. This knowledge was brought back in three kete: te kete Tūāuri, te kete Tūātea and te kete Aronui. His journey to find and secure the kete personifies traditional Māori values pertaining to knowledge. In the Māori world, knowledge has tapu and belongs to the group and knowledge can lead to the *world of light* (enlightenment). This thesis is about Māori people who suffer from substance abuse problems and their journeys to the *world of light*.

## **Abstract**

This thesis examines and describes Māori cultural components used in the treatment of substance abuse problems in the Taha Māori Programme at Queen Mary Hospital. This study explores themes that arise from the experiences of three therapists who worked in the Taha Māori Programme and eight clients who experienced cultural components in treatment. Together their personal narratives describe the healing journey from substance abuse. A Māori centred approach was used to guide the research process and a qualitative case study method was used to collate and analyse the data. Significant themes that emerged from the data were presented in a whakapapa paradigm that examined the healing journey from the realms of *Te Korekore ki Te Pō ki Te Wheiao ki Te Ao Mārama*.

## He Mihi

*He uri tēnei nō ngā maunga Tararua me Tarawera.*

*E rua ōku kāwai whakaheke tāngata, arā,*

*ko Rangitāne me Te Arawa.*

*No reira, e te iwi, kei te mihi, kei te mihi, kei te mihi.*

He mihi nui tēnei ki ngā tauira me ō koutou kōrero ataahua i homai nei ki ahau hei tuhinga whakaaro mō te rangahau nei. Ko te tūmanako kei runga tonu koutou i te waka toiora tangata.

Ki ngā kaiāwhina me ō koutou kōrero toiora tangata, toiora whānau hei whakatinanatia tēnei rangahau, ngā mihi nui ki a koutou katoa. He mihi hoki tēnei ki ngā kaihautū i whakatō te kākano kia tīmata ake nei i te kaupapa o Te Aroha o te Hauangiangi.

He mihi hoki tēnei ki ngā kaimahi o te hōhipera, tēnā koutou katoa mō to koutou manaaki mai i ahau e rangahau ana tēnei mahi.

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Ki ōku hoa, kua tautoko mai nei i ahau, ahakoa ngā piki me ngā heke, ko tēnei te mihi aroha ki a koutou katoa, arā, ko Kirsty Maxwell-Crawford me te whānau whānui o Te Rau Puāwai.

He mihi hoki tēnei ki tōku whānau, arā, ko tōku pāpā me tōku māmā. He mihi nui, he mihi aroha tēnei ki tōku hoa rangatira me tāku tama ataahua ko Whaitiri.

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## Introduction

Substance abuse permeates every sphere of an individual's life. For Māori people it damages the wairua, hinengaro, tinana and the whānau. In order to address these treatment issues, dedicated Māori substance abuse programmes use cultural components to facilitate in the healing process for Māori clients. Therefore, this thesis endeavours to explore the use of cultural components in the treatment milieu, in order to add to the knowledge about Māori healing processes in substance abuse treatment.

Chapter one reviews the literature relevant to Māori alcohol and drug use, cultural perspectives on health and wellbeing and cultural components used in the treatment milieu. In particular, studies on Māori, Native American and Alaska Native peoples are reviewed.

Chapter two presents a description of a Māori centred approach to health research and a qualitative case study method that was used to inform the data collection and data analysis for this research. In addition, a whakapapa paradigm is introduced that presents four interrelated realms: Te Korekore, Te Pō, Te Wheiao and Te Ao Mārama. Together these realms are used to present the findings for this research.

Chapter three presents the whakapapa of Te Aroha o te Hauangiangi, the Taha Māori Programme at Queen Mary Hospital and a description of the treatment environment.

Chapter four presents the research findings starting with Te Korekore the realm of potential being. This realm explores the cultural concept of *kahupō* and the potential to heal from substance abuse

Chapter five presents the realm of Te Pō, the realm of becoming. This realm describes cultural components used to facilitate the healing process for the taha Māori whānau in the treatment milieu.



Chapter six presents the realm of Te Wheiao, the realm of emerging. This realm explores the emergence of leadership roles within the taha Māori whānau and tuakana/teina relationships pertaining to the transmission of knowledge from one whānau to the next.

Chapter seven presents the realm of Te Ao Mārama, the realm of being. This realm explores the cultural concept of *toiora*, the state of wellbeing achieved in the treatment milieu. This realm also describes the cultural and recovery aspirations of the taha Māori whānau.

Chapter eight presents the kōrero on Te Korekore, Te Pō, Te Wheiao and Te Ao Mārama and endeavours to draw the threads together of this thesis in a concluding statement.